AFRV

teſull wozke of LVCIVS Anneus Senecæ. Called the Myrrour oz Glaſſe of Maners and wyſedome bothe in latin and in Englyſſhe lately Tranſlated by Robert whyttyn ton, poet Laureate.

MVSEVM BRITANNICVM

And nowe newely Impzynted.

John Morris.

X Ag 9

¶ Ad illustrissimum virum magistrũ Franciscũ Brianum et metuendissimi principis et Regis nostri Henrici octaui a latere equitem auratum Roberti Whirtintoni, Carmen dedicatorum.

SVNT fama æterni propt sua clara trophœa.
Iasõ et Alcides, Hector et æacides.
Herounq; alii, quos sæcula prisca tulerunt.

Quod vates celebrant carmine bellisono.
Ad paucos quanuis annos ea fama periret.

Viuax ni vatum musa bearet eam
Laude pari iccirco lucubrare scriptor & actor.

Hic bene quod gessit, scripsit et ille probe.
Si Mœcœnates non essent, fama vtriusque.

Lethæo breuius flumine mersa foret.

Laude et si parili digni sint scriptor, et actor.

Laude ad Mœcœnas iferior nec erit
Qui facit vt viuax opibus sit fama vtriusq;.

Et fluuio manes exacherõte vocat
Pulcre dixit honos Cicero claras alit artes.

Iugema & regũ stãt, & ab ore cadũt
In vatis flexit Mœcœnas Cæsaris ora
Munifica, hic ei⁹, fama penne volat

Alter in hoc æuo es Mœcœnas tu te Briane.

In vates nri Cæsaris ora moues.

Seneca condiderat que dogmata diua sophiæ.

Sincera accipias frõte dicata tibi
Maxime digna viro tanto; qui semper amauit.

Pallados arma colens docta vtriusq; probat.

The prologue vpon the wor-kes of Lucius Anneus Senecæ Dedicate to syr Fraunceys Bryan knyght.

FOr asmuch as be-ry many thynges be wrytté & put in preceptes notably of singler wise men both to good ma-ners, & to the ordre of mãnes lyfe whiche shulde styre & enflame vs quyckely to the ryghte respecte of lyuynge, conduced & led bothe by ỹ auctorite of very excellent men. Also by notable examples, nat-withstandynge (I can nat tell by what meanes) we waxe dull and deef, & in so many & so great disci-plynes of lyberall scyence, we no-thynge

thynge profytinge, nodde & nap, by a sluggysshe dulnes. Nor we regarde in howe great honoure & fame immortall euer they dyde flourysshe, ẏ gaue thē selfe hoolly to suche studyes, wherby thynges ꝓsperous & welthy, be famously auaũced, & chaunces of aduersyte be equally taken, as these men were, whiche wrote many thynges, bothe copiosely and ernestly which eyther made ẏ lyfe of man better than it was or elles vertuous. Alas ygnoraunt myndes: alas vaine of studies of mē, for we iudge nothynge to be good: but ẏ the opynyon of vulgare people dothe alowe, whiche standeth & is set in ẏ madde folly of blynde fortune. And we iudge suche thynges by whose degrees mē haue ascended to heuen voyde & vayne. By

reason

reason wherof it hathe folowed ꝑ
euer sythen thys cuyll maner of
minde hath cropen into the heedes
of men: cõmen ꝓfyte hathe decaye
for carnal affection is encreased,
auarice augmented, sensualite ꝑ
is an enemy to reason ruleth, and
tugleth (as who saye) ꝑ eyes of the
soule, so ꝑ it can nat discerne that
thynge whiche is good in dede,
nor discerne pure thynges, fro
coloured & coũterfeyt, whiche for
asmuche as it is so I thynke thys
were well done, & I prayse it as a
cheyfe thynge ꝑ we shall folowe &
do after ꝑ preceptes of very syngler
wyse men, least thynges put in
wrytynge perysshe with theyr auc-
tours, for many thynges be wryt-
ten & manyfest by them, whiche yf
we woll folowe, it shall brynge vs
to inortall fame & laude. Of the

whiche

whiche nombre were Solon, Socrates & Plato, prices of ỹ noble Phylosophers, and many other wyse men beside. Amonge whome thys noble man that we speke of, Lucius Anneus Seneca, is to be taken and folowed, for where as all the reason of Phylosophye is deuyded by oure elders into thre ytes, ỹ is to saye, naturall, morall & into ỹ maner of disputacyon, the men call Logyk. This is knowe for a suerty: that, ỹ parte whiche treateth of maners was handled of Arystotle with most excellence of wyt & speciall diligence, & that he disputed most pfytely of all the partes therof. For whan he in his Ethikes had finysshed ỹ parte ỹ is called monostica, the Econmikes was wrytten of hym with such diligence, ỹ nothynge more

apt

apte, nor more perfyte myghte be made & wrytten touchynge ẏ due ordre of an housholde. In the whiche maner of philosophy, there is nothynge to me more merueylous because ẏ it standeth more in exercyse than in speculation, for I haue ben euer of this oppinion & I haue ꝑceyued very well lerned men assent to me, ẏ no scyence of all other disciplines is: whiche is more necessary to the company of mē to lyue honestly & vertuously, thā this parte onely that treateth of ẏ maner of lyuynge. Therfore for as muche as Aristotle is as a cheyf prince amonge these that be spoken of, natwithstādynge I can finde no man nother of our latyne mē: nor yet of ẏ Grecions, whome to the reason of these vertuous practise & actions whiche we req̄re

of

of an honest man I maye cõpare to Seneca. For lyke as ỹ very excellent man Aristotle, an ornamẽt to all ỹ Grecions dyd defyne vertue, so ỹ our Seneca declared by a meruaylous exhortacion to latin mẽ what maner of actes shulde issue out of vertue. Therfore nat without cause he was named of all men in our tyme, the mayster of honest lyuynge. For he defyned ỹ all the frute of phylosophy rested in action & practise, and so he defined it, that it shalbe harde for ỹ man to lyue honestly, whiche redeth nat hys exhortacions and preceptes, wherof all his bokes be replenyshed, whiche bokes whan we rede what phylosopher is he: but we lytell regarde him in comparison to this man. All these premisses gathered togyther gentyll

maister

mayster Bzian, I haue taken payne in studye to translate thre bokes of the sayde Seneca. The fyrst of maners. Seconde of the fourme of honest lyfe. Thyrde of remedyes of all casuall chaunces and haue adioyned the texte of the latin, with the translacion in Englysshe, to ỹ entent that nat onely scole maysters, teachers, & reders folowynge ỹ olde tradicion of expart & excellent lerned men, maye instructe theyr scolers in good and honest maners in bothe tongues Englysshe and latin, but also all other ỹ be lettred (whiche in thys oure tyme be verye studyous of knowlege) by of redynge of these vertuous workes: maye folowe ỹ trade of morall wysedome, whiche is the nexte meane to amplyfye & encrease the cõmen welthes to the

whiche

whiche nat only nature, and mo-
rall phylosophy: but also the holy
diuine scripture, bothe exhorteth
vs, & also byndeth vs vnto. And
for as muche as I cõsyder in you
gentyll maister Bryan, besyde ma
nyfolde vertues that you haue a
synguler zele and delyte in workes
that be pythy and polytike, tou-
chynge moral wysdome euer glad
(as ỹ noble mã of imortall laude
and fame Mœcœnas) to sette for-
warde suche antique monumen-
tes of vertue and good lernynge
berynge special fauour, nat only
by your beneficiall report to suche
whiche be studyous to sette forthe
good and vertuous workes most
necessary to the knowlege of mo-
rall wysedome, wherof ensueth the
auauncement of comen welthes,
but also to promote suche into the
fauour

fauoure of our most redoubted & bountyfull prynce kynge Henry ỹ viii. In lyke maner as Mœcœnas was wonte to doo with hys souerayne Augustus Cæsar ỹ puissaunt prynce, I am bolde to dedicate this my poore lucubrations of the translacion of these thre morall workes, traducte out of the monumentes of ỹ noble philosopher Seneca, to thende that these workes goynge forth vnder the recognysaunce of your name, maye the better be accepte to al gentyll reders that hathe delyte in morall wysdome, & nat onely that, but also all other persōs that be of cankerde & enuyons stomake, whose maner is to depraue ỹ studyous workes of other menne, without cause, but onely of theyr malencoly mynde replered with venym

of

of intoxicate malyce, lyke vnto a curre dogge that barkes at euery waggynge of a strawe, shall ȳ rather refrayne theyr barkynge by depzauacion agaynst these mozall monumentes, put fozth vnder the tuicion of your name, and to conclude yt I by my studye in translatynge these vertuous wozkes haue done that thynge that may accede & come to the comen pzofyte of the readers her of and pzeferment of vertues, to hym onely be gyuen laude and pzayse of whom all grace and goodnes cometh.

DIXI.

OMNE peccatũ actio est, actio autem omnis voluntaria est, tam honesta, quam turpis.

Ergo voluntarium est omne peccatum.

Tolle excusationem, Nemo peccat inuitus.

Educatio, et disciplina, mores faciunt.

Et id vnusquisque sapit quod didicit.

Itaque bona consuetudo excutere debet, quod mala instruxit.

Nihil interest, quo animo facias, quod fecisse vitiosum est, quia facta cernuntur, animus vero non videtur.

Nulla autem laus est, non facere

quod

Uery synne, is a dede, euery dede, is voluntarye, as well that, that is honest as lewde Thau euerye synne is voluntarye.
Lay excuse a syde, No man offendeth agaynst his wyll.
Byngynge vp, and lernynge maketh maners.
And euery man perceyueth that whiche he hathe lerned.
Therfore a good custome muste expel that an euyll hathe induced.
Hit forseth nat for what intent ꝑ doest that whiche to do is vyte.

For the dedes be sene: the mynde is nat sene.
Hit is no prayse, yf thou do nat

that

quod facere non possis.
Quid homini inimicissimum? Homo.
Libenter feras quod necesse est.

Dolor patientia vincitur.
Expecta quod nunquam peniteas, nunquam multis placeas, sed quibus stude.
In hoc tantum incumbe, vt libentius audias, quam loquaris.

Multos vita differentes, mors iuncta preuenit.
Itaque omnes dies (velut vltimus) timeantur.
Tristitiam (si potes) non ad miseris sin minus, non offenderis.

Amicos secreto admone, palam autem lauda.
Verba rebus, non personis extimenda

that thou can nat do.
What is moste enemy to a man?
A man.
Take with good wyll, that which is of neceſſyte.
Payne is ouercome by pacens.
Take hede that thou neuer repent, ſtudye nat howe thou maye please many, but what maner of men.
Bynde thy mynde to thys onelye that ỹ be moze wyllynge to here, than to ſpeake.
Deth ioyntly hath pzeuented many different in lyfe.
Therfoze let all dayes be dzedde as the laſt daye.
Take no heupnes yf thou can vnleſſe thou haſt offended.
Rebuke thy frende ſecretly, and commende him openly.
Wozdes are to be extenied after the

timenda sunt.

Coerce linguam, ventrem, et libidinem.

Quod tacitum esse velis, nemini dixeris, si tibi non imperasti, quomodo ab alio silentium speras.

Ridiculum est, aliquem odio nocentis, innocentia perdere.

Monstro similis est, auaricia senilis.

Quid enim stultius est quod dici solet) quam deficiente vita, viaticum quere ve langete.

Omnes infantes terra nudos recipit, non pudeat te fortius nasci, quam viuere.

matters in dede, and nat after the persons.

Bydle thy tongue: thy bely, and thy bodely lust.

Shewe to no man, that whiche thou woll haue kepte close. If thou haue no rule of thyne owne tongue, howe woldest thou trust scylence to be kept of another.

Hit is a foly for a man to lose hys innocécy, for malyce of hym that doth euyll.

Auaryce in an olde man, is lyke vnto a monster.

For what is more folly (as they saye) than at the iourneyes ende to seke for vitayle: or to encrease hit.

The worlde receyueth all infantes naked, be nat thou a shamed to lyue more straytely than thou was borne.

Quid dulcius, quam habere amicum, cum quo audias vt tecum omnia loqui.

Magnarum virium est, negligere lædentem.

Si vis beatus esse, cogita hoc primum, contendere noli.

Priusquam promittas, deliberes, et cum promiseris facias.

Idagas, ne quis merito to oderit, et si nullos inimicos tibi facies.

Iniuria multos tibi facit.

Solitudinem querat, qui vult cum innocentibus viuere.

Quid interest, quod non habeas nondum es fœlix, si te turba non deriserit.

Optimus

what is a greater pleasure than to haue a frende: with whome thou mayst be bolde, to speke all thynges as with thy selfe.

Hit is the propertie of manhode, nat to regarde him that hurteth ȳ

If thou wylte be ryche and lyue quiet, forcast this: stryue with no man by thy wyll.

Take aduysement before thou promyse, and whan thou hast made promyse performe.

Do that, that no man hate the with iust cause, thoughe ȳ make to the no ennemyes, iniury maketh to the many.

Let him go to wyldernes, whiche wyll lyue with innocentes.

What matter maketh hit, if thou haue nothynge, thou arte nat yet welthy and ryche.

Unto ȳ people haue ȳ in derision

Than

Optimus ergo animus et pulcherrimus cultor dei est.

Abstinebis ad alieno matrimonio,

Prestabis parentibus pietatem cognatis indulgẽtiam, omnibus equitatem.

Deuitabis crudelitatem & ministrã crudelitatis iram.

Non aliter viuas in solitudine, aliter in foro.

Nichil petas, quod negaturus fuisti nichil negabis quod petiturus fuisti

Pacem cum hominibus habedis, cum viciis bellum.

Hoc habet omnis affectus; vt in id, quod ipse insanit, in id putet atiam ceteros furere.

Maximum in eo vicium est, qui non melioribus vult placere sed plu-

sed

Than ỳ best & cleneſt conſcience is ỳ whiche loueth & honꝛeth god.
Thou ſhalte abſtayne from another mannes wyfe.
Shewe to thy parentes reuerence, to thy kynneſmen tentylnes, to euery man equyte.
Thou ſhalt auoyde cruelty, & ire the mynyſtre of cruelty.
Lyue nat otherwyſe whan thou arte ſole alone, than thou doeſt in the market place.
Aſke nothynge that thou woldeſt denye, denye nothynge that thou woldeſt aſke.
Be at peace with men, & at watre with vyce.
This ꝓpertye hathe effecte that in that thynge that he is inadlye ſet vpon, he thynketh lykewyſe other be wodly ſette vpon the ſame.
It is a great faute in him ỳ wyll

pleaſe

sed pluribus.

Vis omnib⁹ esse notus? prius effice, vt neminem noueris.

Bonum est, non laudari, et esse laudabilem.

Stultum est timere, quod vitare nō potes.

Male suspicātur de te homines, sed mali.

Malis displicere, est laudari.

Male loquūtur de te homines, bene autem loqui nesciunt.

Non quod merearis, sed quod solent ipsi, homines de te mala loquūtur.

Molestum est, sed non quod mentiuntur.

Si non immerito innocentiæ meæ maxime gaudeo.

Apparet

pleaſe the moze parte, and nat the better parte.

Wyll thou be knowen to all men? fyrſte endeuer thy ſelfe that thou knowe no man.

It is good, nat to be prayſed, and yet to be wozthy prayſe.

It is foly to dzede that whiche ȳ can nat auoyde.

Men iuge euyll of the, but who? they that be nought.

To dyſcontente euyll men, is a prayſe.

Men ſay euyll of the, foz they can nat ſaye well.

Men ſpeake euyll of the, nat because thou haſt deſerued, but as they are wont to do.

It is a greſe but no greſe because they lye, yf nat without cauſe.

I am glad than ſpecially of myne innocency.

It appe-

Apparet enim illos vera obiecturos si possent.

Non es in patria, Patria tua est, vbicunque bene es illud enim per quod bene est, non est in loco, sed in homine.

Nichil magnum, nisi magno animo despiceas.

Que sunt maximæ diuitiæ? non desiderare diuitias.

Quis plurimum habet?

Qui minimum cupit.

Quid est dare beneficium, deum imitari.

Honestius est, cum iudicaueris, amare, quam cum amaueris iudicare.

Dissentio ab alio incipiat, Abs te autem reconciliatio.

Succurre paupertati, amicorum, immo occurre.

Amicos

It appereth, ẏ they wolde haue
obiect the truthe, ẏt they coulde.
Thou arte nat in thy countrey.
Thy countrey is, where so euer
thou arte well, & lyueſt honeſtly:
it is nat in ẏ place, but in the man.
There is nothynge valiant: but ẏ
whiche thou diſpyces with a va-
lyant ſtomacke.
What is greateſt ryches? nat to
deſyre ryches.
Who hathe moſt? He that coue-
teth leaſt.
What is it to do a good tourne?
to folowe the lyberalyte of God.
It is moze honeſtye after ẏ haſte
tryed a man to loue hym, than af-
ter thou haſte loued to trye hym.
Let diſcẽtion begyn of other men,
let reconcylyacyon begyn of the.
Socour the pouerty and nede of
thy frendes: & rather pzeuent it.

Pzoipe-

Amicos ſecunda res parant.
Aduerſæ certiſſime probant.
Peiora ſunt tecta odia, quam aperta.
Itaque te minus loquax inimicus offendit, quam tacitus.

Mira ratio eſt, quę non vult predicari, quod gaudet intelligi.

Agnoſci amat: qui quod agit, oſtẽdit.

Eleemoſyna non tam dantibus, quam accipientibus prodeſt.
Et ſpes premij, ſolatium ſit laboris.
Que eſt maxima egeſtas? Auaricia.
Pecuniæ imperare oportet, non ſeruire.

Nullum conſcium peccatorum tuorum magis timueris, quam teipſum

Prosperyte allureth frendes; ad-
uersyte tryeth them surely.
Malice close, is worse than open
therfore thyne enemy that is besy
of tongue, hurteth the lesse than
he that, that is close.
It is a meruaylous consydera-
cyon, whiche wyll nat that thynge
to be publysshed, whiche is glade
that it shulde be knowen.
He loueth to be knowen ỹ bosteth
of that he dothe.
Almes dede profyteth nat onelye
the gyuer, but also the taker.
And the hope of rewarde easeth
the labours.
What is it that is mooste nedye?
Couetyse.
A man shulde be mayster vpon
his purse, and nat a seruaunt.
Thou shulde feare no man more
to knowe of thy synnes, thã thyne
owne selfe.

teipſum.
Alium potes effugere: te autē nun-
quam.

Quis eſt pauper?
Qui multis timetur.
Multos timet.
Infelicitatem erige, infelicis inno-
centiam.
Submitte felicitatem.

Nequitia, ipſa ſui pœna eſt.

Mala conſcientia ſæpe tuta eſt, ſe-
cura nunquam.

Libidinis initia continebit: qui ex
ipſa cogitabit.

Beneficii accepti nunquam oportet
obliuiſci, dati protinus.
Inhoneſta victoria eſt.

ſuos

owne selfe.
Thou mayst auoyde fro another man, but thou can nat auoyde fro thy selfe.
Who is a pooze man.
He that thynkes hym selfe pooze He that is dzedde of many, dzedeth many.
Confozt thyne herte in āduersyte & the innocency of a man in aduersite, submitteth thy selfe in felicite Unthzyftynes in hym selfe, is a punysshement of hym selfe.
An euyll conscyence is ofte mayntayned: but yet neuer in sauegard He shall restrayne the hede of bodelye luste that remembzeth the ende therof.
A man shulde neuer fozget a good tourne taken, but gyuen fozgete by and by.
It is no honest byctozy foz a man

to

suos vincere.
Satis est penarum: potuisse puniri.

Inimicicias tarde suspice.
Amicicias exerce moderate.

Vanitates similiter depone.
Imago animi, est sermo.
Qualis vir, talis oratio.
Magna res est, vocis et silentij tempora nosse.
Qui equo animo malis immiscetur malus est.

Neminem laudaueris: neminem cito accusaueris.
Semper puta te, cum his testimonium dicere.
Vicium est omnia credere: vicium nihil credere.
Vrendum est diuitiis: non abutendum.

Nullum

to subdue his owne frendes.
It is suffycient punysshement to
be vnder power of punysshement
Be nat swyfte to fall at debate.
Use moderatly frendshyp.
Put away also vaute & folly.
The ymage or representacyon of
ỹ inwarde minde is a mans wordes
Lyke as a man is in a condicion,
suche is his cõmunicacion.
It is a great wysdome to discerne
tyme of spekynge and of sylence.
He that meddleth with noughty
persons: is noughty in dede.
Prayse no man: nor lyghtly dys-
prayse no man.
Thynke euer that ỹ beareſt wyt-
nes to them.
It is a faut to beleue euery thing.
It is a faute to beleue nothynge.
A man muste vse ryches and nat
abuse them.

Nullum putaueris locum ſine teſte excuſationem querere, vicium, ſed omnia relinque ad dominum.

Fortior eſt, qui cupiditate vincit: quam qui hoſtem ſubiicit, eſt difficillimum ſeipſum vincere.

Inique iraſcitur, qui ſuis iraſcitur

Amare ſic incipe, tanquam non liceat deſinere.

Magnarum rerum etiam ſi ſucceſſus non ſuerit, honeſtus eſt ipſe conatus.

Nobilitas animi eſt generoſitas ſenſus, nobilitas corporis generoſus animus.

Honeſtior eſt, qui ſenectutem ad otium, non in otio ducit, et tunc incipiat laborare.

Turpe ſpectaculum prebet animus eger.

Judge no place to be wout wy
nes: to seke for an excuse is a faut
but rempytte all to God.
He is more valiant that conuin-
ceth his couetuousnes: than he ꝑ
subdueth his enemy.
He is angred iniustly that is an-
gred with his frendes.
So begyn to loue as it were nat
laufull to leue.
Valyant dedes entended thoughe
they come nat to passe: yet the pre-
tence is honest.
The nobylite of the soule: is the
tentyll qualite of the sences.
The nobilyte of ꝑ body: is tentyl-
nes of hert and mynde.
He is more honest that bryngeth
his olde age to rest, and nat he ꝑ
lyueth at ease, and in age begyn-
neth to laboure.
An heuye herte sheweth a lewde

Nunquam sit tristis facias tibi in incommodo alterius.

Homo sum quomodo deuitabo secularium rerum inuidiam.
Si felicitatem iactaueris, multis dives eris.

Quomodo optime potentiam tuebor? Impotentia occasiones locum tenet innocentiæ proximum.

Vbi confessio: vbi remissio.

Iræ seueritas: in vicio est.
Boni iudicis est dispensare, non tantum quod damnandum sit. sed quia proximus iusticiæ modus seueritas.

Quietissimam vitam agerent homines, si hic quo verba a natura omnium rerum tollerent meum, & tuũ.

Qui

ſpectacle, lette neuer thy counte-
naunce be heuy, for the hurte of a
nother man.
I am a man, howe ſhall I auoyde
enuy of worldly ryches.
If thou booſt thy ryches, thou
ſhalt be ryche to many.
Howe ſhall I beſt defende my po-
wer. Impotency kepeth the place
of occaſyon nexte vnto innocency
where as confeſſyon is, there is
remyſſyon and pardon.
The ryght ordre is to be repued
It belongeth vnto a good iudge
nat onely to ordre ỹ thynge which
is to be punyſſhed, but becauſe ſe-
uerite & rigour is the nexte meane
to iuſtice.
Men ſhulde lede mooſt quiet lyfe
yf theſe two wordes were taken
from the nature of all thynges.
myne and thyne.

He

Qui pauptatẽ timet, timendus eſt.
Vires tuas amici magis ſe ntiant beneficia, quam iniurias.
Non potes eſſe diues, et fœlix.

Auribꝰ frequẽtius quã lĩgua vtere.
Quicquid dicturus es, antequam aliis dicito tibi.
Nihil intereſt inter iratum, et inſanũ, niſi vnꝰ dies, alter ſemper ira ſcitur, alter ſemper inſanit.

Cum alienos timueris, te ipſum vereri nam ſepe ſine aliis eſſe potes: ſine te nunquam.

Si bene te inſtruxeris pudeat te deteriora facere.
Alteri ſemper ignoſcito tibi ipſi nũquam.
Stultum eſt ſomno delectari, et quaſi mortem moliri cum ſomnus, aſſidue

He ỹ dredeth pouerte is to be dred.
Let thy frēdes knowe thy power
rather thy benefytes thā iniuryes.
Thou cānat be rych, & in felicite.
Use moze thy eares than thy tōge.
What soeuer thou intende to saye
befoze thou saye hit to other, saye
hit to thy selfe.
There is no difference betwene an
Irefull man, & a mad man. but
one daye, the one is euer angry.
the other is euer madde.
Whan thou art afrayde of other
be afrayde of thy selfe, foz thou
mayst oft be without other neuer
without thy selfe.
Yf thou haue ozdred thy selfe well
be a shamed to do any wozse.
Pardon another man, but neuer
thy selfe.
Hit is a foly to delite in slepe, and
as who saye to be aboute to dye,

foz

assidua sit mortis imitatio.

Bonis nocet, qui malis parcit.

Nihil turpius, quam qui obiicit alteri, quod sibi obiiurdum.
Vt licentior a mancipia, animi imperio redige linguā, libidinem ventrem, cupiditatemq; comprime, si non potes, paululum remitte.

Sepe ea que ratione sanari non poterant, sanata sunt tempore.

Qui propter pecuniæ amorem & libidinum moritur, ostendit se nunquam sui causa vixisse.
Turpia ne dixeris paulatim enim pudor per verba discutitur.

Sic habita: vt potius laudetur dominus quam domus.

Non

for slepe is a contynuall remem
braunce of deth.
He hurteth good men, that spa=
reth euyll men.
There is no gretter reproch, then
where a mā re pueth another man
of ẏ thinge wherin he is ee puable
As moost vnthryfty seruātes, sup=
presse vnder the dominion of thy
wyll, thy tong, thy bodely lust, thy
bely gle, & brydle thy couetise, yf
thou can nat, yet sōwhat forbere
Oft tymes tho thiges that coulde
nat be remedied by reason, be re=
medyed by processe of tyme.
He that dyeth for loue of money,
and bodely lust, sheweth ehat he
neuer lyued for his owne sake.
Speake no rebaldye, for a mans.
honesty is knowē by his wordes
So ihabit thy selfe ẏ ẏ maist may
rather there be praised thā ẏ house

Hit

Non damnatio, ſed cauſa homine turpem facit merito pœna damnata eſt, damnatio immerito eſt dãnari.

Iniuriarum obiurgatione ſemper aliquid blande admiſce, facilius enim penetrant verba que molli vadunt via quam aſpera.

Quod de alienis tractas ex tuis iudices.
Quo cũ ſcribens aliquid dicturus es: ſcito motum tuorum te hominibus chirogaphum dare.

Qui in ſeruos iraſcitur et crudelis eſt, ſatis oſtendit poteſtatem aduerſus alienos ſibi defuiſſe.
Qui neſcit tacere, neſcit loqui.

Facilius eſt pauperi cõtemptũ effugere quam diuiti inuidiam.

Nullum

Yit is nat the accusacion, but the
cause that m keth a man inhoneſt
the punyſſhement of ryghte is to
be repued, ỹ accuſicyon of ryghte
is nat to be repzoued.
Euer myxt some swete wozdes, w
the repzochynge of wzonges, foz
wozdes easelyer do perce whiche
be ientyll than suche as be roughe
That whiche ỹ entreteſt of other
mẽs causes, iudge it akk thy owne
Take hede with whom ỹ wzytes,
& art redy to speake in hys cause,
be ỹ assured that thou gyueth to
mé a byl of thy hãde of thy maners
Ye that is angre agaynſt hys ser=
uauntes, and is cruel he sheweth
euydently ỹ he lacketh power a=
gaynſte other. Ye that can nat
holde hys tonge, can nat speake.
Yit is moze easy foz a poze mã to
auoyde cõtempt, than foz a ryche
man to auoyde enuy.

Nulla pusilla domus: quæ multos capit amicos.

Scire uti paupertate, est maxima felicitas.

Acuit intentio animum, nimium frangit remissio.

Nunquam scelus sceleri vincēdum est.

Bonus vir est, qui eo perduxit affectu animum, vt peccare minime velit sed etiam non possit.

Nunquid fortis fortem se gloriabitur? quem corporis ægritudo efficit infirmum.

Nunquid diues i operibus suis gloriabitur? cuius opes fur, aut tyrānus abripiet.

Nunquid nobilitas gloriabitur effecta? nonnumq̄ indignis et miserabilibus seruiens.

Diabolus aliquando se gloriabatur

inter-

Hit is no lytle house, that receyueth many frendes.
A mā that can skyll to vse pouertie is most welth and felycyte.
Diligent hede sharpneth ỹ mynde slaknes dulleth hit greatly.
One mischefe is nat to be reuenged by another.
He is a good man, that hathe so bende and fyxed hys mynde, ỹ he wyll nat offende, & rather he cānat
Shall a manly man reioyse of ỹ he is manly, whome sycknes of ỹ body maketh weyke and feble.
Shall a ryche man make bost of hys ryches gotte by hys labour, whose riches, a thefe or a tyraunt shall take frome hym.
Shall nobylyte late made magnyfy hym selfe: doynge seruice to vnworthy and myserable psons.
The deuyll sometyme auaunced hym

interfectorem tuæ Innocentiæ, nunc inter gemiscit socios tuæ beatitudinis.

Fugienda sunt omnibus modis et abscindenda igni, et ferro: totoque artificio separanda.

Langor a corpore; Imperitia ab animo: luxuria a mente: a ciuitate seditio: a domo discordia: a cunctis rebus intemperantia.

Pythagoras dixit quidam, amicorum omnia esse communia.
Et amicum, seipsum esse alterum.

Duorum tẽporum maxime habendam curam: et eorum que acturi sumus: et eorum que gessimus.

Post deum veritatem colendam, quæ sola homines dies proximos facit.

him selfe that he was a destroyer of thy innocencye, nowe he wealeth the felowes of thy felicite.
These thiges are to be auoyded, and to be cut awaye bothe wyzon and syze, & to be seperate with all maner of crafte. Sycknes fro ỹ body, ignozance fro the mynde, lechery fro the herte, dyscention fro the cytie, discorde fro the houle & intemperaunce fro all thynges.
A certayne mā sayd: that al thinge shuldbe comune amonge frēdes: and ỹ a freynde is as his owne selfe Also. ti. tymes specially is regarde to be had: ỹ is to saye bothe of the thynges whiche we shall do: & of such thynges whiche we haue do. After god also truth is to be kepte whiche onely maketh men nexte vnto goddes.

FINIS.

: Thus en
deth this lytle worke of
Lucii Annei Senecæ called the
Myrrour or Glasse of Ma-
ners and wysedome. Im-
prynted at London in Flete
strete at the sygne of the
George nexte to saynt Dū-
stons churche by Wyl-
lyam Myddyl-
ton.

Anno. 1547.